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Henoch und der Tempel des Todes

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Propositions to accompany the PhD thesis

Enoch and the Temple of Doom

“Enoch’s Vision of the Two Houses” (1 Enoch 14:8–25)

Between Scriptural Interpretation and the Use of Traditions

With an introduction to the sources, a new edition and translation of 1 Enoch 14–16

By Mirjam Judith Bokhorst

1. With regard to the text of the *Book of the Watchers*, there is no textual witness that meets the requirements and expectations of a reliable textual basis. Nor could a hybrid text reconstructed from all witnesses provide such a foundation, since this hybrid text would represent a nonhomogeneous, ahistorical basis.
2. Only a synoptic approach, which deals comprehensively with the heterogeneous source material and the complex transmission history of the textual witnesses, can be the basis and precondition of a detailed analysis of the content and the genesis of the *Book of the Watchers*.
3. Enoch’s vision of the two houses (1 Enoch 14:8–25) should not be interpreted in accordance with the previous view of research as two different parts of a single temple complex, but rather as two contradictory temple concepts.
4. Enoch’s vision of the two houses demonstrates a rigorous critique of the Second Temple in Jerusalem as well as an evolution beyond the idea that the heavenly archetype and the earthly image of the temple correspond to each other.
5. The idea of transcendence in 1 Enoch 14:15 has its direct roots in the temple theology of *Haggai*, whereas the temple visions of *Ezekiel* (Ez 8–11; 40–48) can be regarded as a tradition-historical parallel, if not as a direct *Vorlage*, for the detailed contrast of an inferior with an ideal sanctuary as described in Enoch’s vision of the two houses.
6. Against the backdrop of Enoch’s Vision of the two Houses, the whole *Book of the Watchers* appears not only as a rewriting or detailed update of the traditions about the Sons of God and the patriarch Enoch found in *Genesis*, but also as traditional literature that is based on scriptural interpretation reflecting traditional ideas and knowledge of Ancient Judaism and presenting them at the same time in an unconventional, innovative and unusual way.
7. Understanding an ancient literary work requires both linguistic knowledge and insight into its intellectual environment, since the ancient text is not only a witness of one individual, but also an expression of his culture, his world of ideas and imaginations and his time.